

A DECLARATION

OF

The Ground of Error & Errors,
Blasphemy, Blasphemers, and
Blasphemies; and the ground of Inchantings
and seducing Spirits, and the Doctrine of De-
vils, the Sons of Sorcerers, and the Seed of the
Adulterer, and the Ground of Necroman-
cy, which doth defile Witches and
Wizards.

How this is all from the spirit of
God in the transgression of it, and all them that
draw from the Spirit of God, draw into it; and they that are lead
by the spirit of God, are led from it to God, and to the
knowledge of the Doctrine of Christ.

By G. F.

*Jer. 27. 9. Therefore hearken not you to your Prophets, nor to your Divi-
ners, nor to your Dreamers, nor to your Sorcerers, nor to your Inchant-
ers which speak unto you.*

*2 Pet. 3. 17. Beware lest ye also be led away with the Error of the wick-
ed.*

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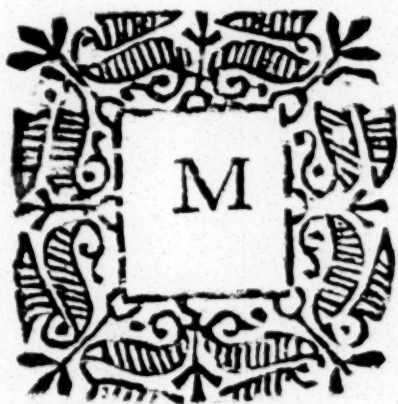
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Num. I.

THE
GROUND
OF
ERROR.



Anasses who did evil in the sight of the Lord, made *Judah* and the Inhabitants to erre, Mark a false King, when he erres and doth that which is evil in the sight of God, makes others to erre from the wayes of God, for he built High Places: So that which is in the evil, is in the transgression; and he that is in the transgression, is in the error; and he that brings others into that state where he is to worship, that which he in his imaginations hath set up, brings others into the error, and from the spirit, and from the truth, in which God is worshipped; and likewise such a generation that grieves the Lord, that erres in their hearts, that knows not the wayes of the Lord [mark] they have not known his wayes, they go from that of God in them, which should

guide their hearts to God; they that erre in their hearts, they go out of the wayes of the Lord, and come to be laden with iniquity; these are them that tempts and proves, which be in the Error, from that of God in them, in the transgression, *Psal. 95.* for vvhoe erres in their hearts, they erre from the Light, vvhich is the Law vvvritten in the heart; and they that do not obey that, they do not obey the Higher Power; *Thou hast rebuked the proud which are cursed, which did erre from thy Commandments:* Now them that do erre from the Commandments of God, are such as are in the pride, and the proud are cursed, in the error; and vvhoe are in the error, from the Commands of God, such are cursed from the spirit of God; *Thou hast trodden down all them that have erred from thy Statutes:* Mark, them that erre from the Statutes of the Lord God, they go from the spirit of the Lord God; such God treads under foot, and sets his foot upon, *Psal. 119.* Do they not erre that devise evil? Mark this; They that devise evil go from the Truth, vvhich the evil is out of; therefore who deviseth evil are in the error, out of the Truth; but Mercy and Truth shall be in him that deviseth good: Cease my son to hear the instruction that causeth to erre; come to understand that Instructor that leads into Error, and come to that every one in you, by vvhich you may know the instruction of the Error out of the Knowledge to know God is life eternal out of the Error, *Prov. 19.* As for my people, children are their Oppressors, and vvhomen rule over them: O my people! they that lead thee cause thee to erre, and destroy the vvvay of thy Pathes: (mark) such that are oppressors, which rules and leads, such causes to erre; for the oppressor is in the Error, from the truth, and in transgression of it, and causes others to erre from it, and destroyes the way of the path of them that vvvould walk in it, when the oppressor rules, and the Women rules over them; therefore cometh judgement upon the Princes, for such grind the face of the poor, whose sins are declared to be as *Sodom*; such was, and are these which are in the Error, vvhich causeth others to erre from the spirit of God and his Wayes; therefore against such did the Prophet cry, *Ija. 3.* Though they may talk of the vvvords of the

Law, yet they were erred from the life of it; therefore saith the Lord, *I will cut them ff from Israel head and tail, branch and root, the ancient, the honorable; the honorable is the Head, and he that teacheth lyes is the Tayle; for the Leaders of this people hath caused them to erre, and they that are led of them are destroyed:* (mark) here such as led them caused the people to erre, which themselves was in the error which destroyed them, vvhom the Lord will cut off Head and Tail: Here Honorable was to be cut off, here that which was Honorable caused to erre, and the Teacher of lyes is the Lyar, is in the Error: And that honorable which is to be destroyed and cut off, which causeth to erre, such destroys the people, such God will destroy, which be in the Error, and lead into the Error.

This is the Word of the Lord God, *And they have caused Egypt to erre in every work, as a drunken man staggereth in his Vomet:* So that which is in the Error is in the drunkenness, is in the Vomiting, is in the staggering in all his Works, and all Error is from the Spirit of God, in vomiting, in drunkenness, *Isa. 15.* Now are the Nations cifted with a cive of vanity, & the bridle which is in the Jaws of the people cause them to erre, *he that hath ears to hear, as he readeth let him understa d, Is. 30.* Is not this Sion of vanity seen? and are not the Nations sifting novv? and is not there a Bribble in the jaws of the people, causing them to erre, now plucking of them here, and plucking of them there, and every one is in the erring from the Spirit of God in him into several wayes so the Way of Holiness the unclean shall not pass over it, but it shall be for those the vwayfaring man, the fools shall not erre therein; (mark) here the way the unclean past not over it, for the unclean is in the Error; (mark that novv) this is the Way for the wayfaring man, and the souls shall not erre therein, for it is the Way of Holiness, the redeemed shall vwalk there, and the ransomed of the Lord, the Whelps of the Lyon comes not into this path, not the venomous Beasts, they that rebelled and vexed the spirit of the Lord, therefore he was turned their Enemy; therefore crye ye people, O Lord, vwhy hast thou made us to erre from thy Wayes, such as rebel-

rebelled against the Holy Spirit, the Lord turned their Enemies against, and scattered them among the Heathen; and such he hardened their hearts, and made them to cry, Why hast thou made us to erre from thy wayes? that which first erred, the Lord scattered among the Heathen; the Lord is one with that which man goes from; (mark that, *I/a. 63.*) and such then cries for the Lord, return, when themselves they do see what they have erred from, who was given up to the tempting lusts: *I have seen folly in the Prophets of Samaria, they prophesie in Baal, they cause the people to erre by their lyes and by their lightness, they have caused my people to erre:* (mark) there is prophaneness in the Prophets, a prophane Prophet, and a lying Prophet, who is in the lightness, they are in the Error, and they cause others to erre who these bad examples be. Now who be out of the prophaneness, out of the lyes, out of the lightness, out of the error, in the lyes, in the lightness, a false prophet, in the error from the spirit of God, and is to be cryed against with the spirit of God he will lead, and cause others into the error where he is, *Jer. 33.* For the spirit of Whoredoms hath caused him to erre, and they have gone a whoring from under their God: (mark) they that go a whoring from under their God, they go into the error; for who goeth from under their God, they go from that which may be known of God in them, *Hef. 4.* Now they that keep not the Commandments, but was in the transgression, their lyes caused them to erre; (mark) you may see transgression keeping not the commands of God, he is in the lyes, and in the error, and causeth others to err, that is in the transgression, such as preach peace to people, those Prophets that divine for money, if they would not put into their mouths, they even prepare vvar against them; these caused people to err which preaches peace unto them if they put into their mouth; but if they did not they prepare Wars (mark) they which preached peace unto people if they put into their mouths, and if not, will prepare war against, such is the error, and causeth others to err.

Now

Now them that came to Christ, that was out of the life that gave forth Scripture, Christ told them they were in an error, they knew not the Scriptures nor the power of God: Now them that knows not the power of God, knows not the Scripture, but are in the error; but them that are in the power of God, knows the Scripture, and is come out of error, *Matt. 22. Mar. 12.* At such as do alwayes err, the Lord is grieved; (mark) such as do always err in their hearts the Lord is grieved; such as hath not known his wayes, (mark) how should they know his ways who do alwayes err in their hearts? such grieves the spirit of God in them, *Heb. 3.* Do not err my beloved Brethren, every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness nor shadow of turning; (mark) error who be in it, who do err, and be in it, they be in the shadows, and in the turning, and in the variableness, and are seen by the Father of Lights, and that of God in them, in which they should receive every good gift, and every perfect gift which comes from above, and comes down from the Father of Light, with whom there is no variableness nor shadow of turning; and in this is no error, who be here are on top of it.

If any of you do err from the truth, and one convert him, let him know, that he that converteth a sinner from his way shall save a soul from death, and hide a multitude of sins; for the multitude of sins they run into who run into error, and so out from the truth; who are converted into the truth, a converting is out of the error, and so out of the multitude of sins; for in the error where sin multiplies, read and understand that *Jer. 8.* there was an offering of a Ram concerning the ignorance which he had erred; (mark) he that was in the ignorance was to offer up the Ram, he might offer up that concerning the ignorance wherein he had erred; the spirit of the Lord God lets see over, and before time, and the beginning of time, and the end of time, beyond ignorance, and before ignorance, and the time of ignorance, and the end of ignorance, so the
end.

end of the offering, where the mercy is, and not the sacrifice, *Lev. 3*. And they that did not observe all the Commands of the Lord God erred; they erred in not observing of them, observing the commands of God keeps out of error; and love keeps them, and to it they are not grievous, for love is stronger then death, and the fulfilling of them. *Saul* who pursued after *David* to slay him who was innocent; *Saul* called himself fool; he said he had sinned and erred exceedingly; now that which is in the error, is in the foolishness, and in the sin, that that is it which slayes the just in the particular: Now that which transgresses the just, is that which would slay the just in the general, *1 Sam. 26*. And *Job* desired the Lord to teach him to understand wherein he had erred; and all that come to the teachings of the Lord shall know it, *Job 6*. And *Job* said, *Be it in eed that I have erred, my error remains with my self, these ten times have they reproached me; they that was in the error, was charging Job with error, Job 19*.

Saith *David*, *The wicked hath laid a Snare for me, yet I have not erred from thy Precepts; thy Testimony have I taken as my Heritage for ever. for they are the reviving of my heart, Psal. 119*. But they that err through Wine and strong Drink, they are out of the way. Mark, *The Priest and the Prophet have erred through strong Drink, they are swallow'd up with Wine, and they are out of the way through strong Drink, and erre in Vision, and stumble in judgement; for all Tables are full of Vomets and filthiness, so that there is no place clean; mark, the Tables of them that be full of vomets and filthiness where there is no place clean, these be them that be in the error through strong Drink, through the Wine erre in a Vision, stumble in Judgment, futable for the Priests and Prophets of these our dayes and times, whose judgement is manifested, who stumble in true Judgement in it, who have erred through Wine and strong Drink, and erred in their Vision; and their Tables is full of Vomets and filthiness, & no place clean, Is. 1. 26. & for every one that erreth they was to offer for the sin that reconciliation might be made; so they that are come to know the everlasting Offering,*
which

was from the spirit of God for Rewards; such as goes in-
to this error as *Balaam* was in, you may see enough of such
Prophets and Teachers; wo unto them, for they are in the
way of *Cain*, would murder; and in the error of *Balaam*,
for gifts and rewards, shall perish in the gainfaying of *Core*;
here is *Core* turned from truth; here is *Balaam* turned from
truth; here is *Cain* turned from truth *Cain* turned Murde-
rer; *Balaam* for Rewards and Gifts; and *Core* perished for
his gain-saying, and such as be in their wayes are the spots
in your Feasts of Charity, for they be whole in the theft,
& doth feed themselves without fear, & are the Wells with-
out Water, & are the raging Waves, foaming out their own
shame, for whom is reserved the blackness of darkness for e-
ver: *Jude* 1. Every man is brutish in his Knowledge, and
every man shall be confounded by the great Image
which is falshood; and this is all in the error, and they are
works of falshood, and the works of error, and in the day
of Visitation they shall perish. Mark, Images, Idols are set
up by mans Knowledge, which is brutish; in his Visitati-
on they perish; for that comes to fall that sets them up,
which who are from the error, in the life of God, judgeth
out all that, *Ier* 8. Saith *David*, Who can understand his
errors? cleanse me from my secret faults; the fear of the
Lord keeps the heart clean, and the Law of the Lord con-
verts the soul: Now he knew here what would keep the
heart clean, and what did convert; so he knew that which
comprehended error, for he knew the Law of the Lord which
is perfect, which goeth upone that which erreth which is not
perfect; for here is the foundation of error comprehended,
yet he cryed, Who can understand them, he that compre-
hended, *Psal* 9. The high priest alone once every year not
without blood, which he offered for himself & the error of
the people, how much more shall the blood of Christ, who
through the eternal spirit offered himself to God; purge
your consciences from dead works, to serve the living
God; and here you may see the blood of the first Cove-
nant was to cleanse from error; here you may see the blood
of the second Covenaut, Christ Jesus, cleanseth from all

fin, vvho be in the light vvwhich comes from Christ Jesus, vvwhich vvho be out of it, be in the unbelief, and vvith it condemned. So the High Priest vvent into the second Tabernacle, not vvithout blood, but Christ being become a High Priest of good things, to come by a greater and more perfect Tabernacle not made vvith hands.

And here you may see vvhere Error is, and that vvwhich takes avay the ground of Error.

G. F.

The

Num. II.

The Ground of BLASPHEMY.

BEcause that Jesus Christ said he was the Son of the Blessed, the chief Priests and the Rulers said it was Blasphemy: now here it was blasphemy to speak truth. Now that which was out of the truth, that was in the blasphemy, for he that is out of the truth is in the Blasphemy; and here to speak the truth was blasphemy, and the blasphemy blasphemed, and said that the Truth spake blasphemy, because Jesus Christ said he was the Son of the Blessed; and told, *That they should see the Son of Man set on the right hand of the Power, and come in the Clouds of Heaven*; and this was Blasphemy, and worthy of death with the chief Priests and Rulers; this truth was among them that was not in the truth, but as I said before, in the Blasphemy, who would not have truth to reign, *Mark 14*. And it was blasphemy with the Jews that was in the sin, for Christ to forgive sin, the Truth; [mark] that was the ground of Blasphemy that was in the sin, the sin; and that which overthrew the ground did forgive the sin; [mark] therefore saith Christ, *I say unto you, All sin shall be forgiven you unto the Son, and Blasphemy wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost, shall never have forgiveness in this world, nor in the world to come, for the Son of Man shall fade as a flower, but the Holy Ghost endures for ever, Mark 3*. To lye against the sons of men, but to lye against the Holy Ghost, is blasphemy; for they had said, *Mar. 3. 22, 23*. (the Scribes and the Pharisees) that he had cast out Satan by the Prince of Devils, vvhich he had done by the Spirit of God; which was a lye and blasphemy; *For if Satan cast out Satan, he is divided against himself*. And so the Blasphemer

mer did ever charge Truth with blasphemy; which theft, covetousness, deceit, lasciviousness, evil eye, blasphemy, foolishness, these evil things defiles the man, which proceeds from the heart, where is the wickedness.

And again, the Scribes and the Pharisees, which vvas in the sin, they reasoned, saying, [mark] here vvas the reason of man, and with their reason they knew not Truth; and they reasoned saying, *Who is this that speaketh blasphemy? Who can forgive sins but God?* So that here you may see it was blasphemy for Jesus to forgive sin by them that was in the sin, and in the blasphemy: And Jesus perceived what reasoning they had in their hearts, he told them that the Son of man had power on earth to forgive sins, and askt them, *Whether it was easier to say, Thy sins be forgiven thee, or to say, Take up thy bed, and walk,* Luke 5. *They blindfolded Jesus, and struck him, and blasphemously spoke against him; they that blindfolded Jesus bad him prophecie, blasphemously spoke against him, read and understand, [mark] this Word that is the Blasphemer within, and without, and that is the Mocker,* Luke 22. *And when the Jews was going to stone Christ, they told him it was for Blasphemy, and not for a good work; But because thou being a man, makes thy self God:* And saith Jesus, and answered them, *Is it not written in your Law, I said you are gods; If he called them gods to whom the word of God came, and the Scriptures cannot be broken; and say ye of him whom the Father hath sanctified and sent into the world, blasphemeth, because he was the Son of God?*

Now mark and see who are the generation of Blasphemers here, and whether this is not so judged with the same Generation who be in the blasphemy, and those Christ called a generation of Vipers; and told them, *How can ye being evil, speak good things, vvho had said that Christ had cast out Devils by the prince of Devils, whom so had blasphemed, vvho he told them, Whosoever shall speak a word against the Son of Man, it shall be forgiven him; but whosoever shall speak against the Holy Ghost, it shall not be forgiven him, neither in this world, nor in the world to come;* and bade them make

make the Tree good, and the fruit good, or else make the Tree corrupt, and his Fruit corrupt, *for every Tree is known by its fruit*; and told them, *That a good man out of the good Treasure of his heart bringeth forth good things; but an evil man out of the evil Treasure of his heart bringeth forth evil things*; and that they must give account for every idle word at the day of Judgement; *Wherefore I say unto you, All manner of sin shall be forgiven unto men, but the blasphemy against the Holy Ghost shall never be forgiven to men, that bends all under*, *Matth. 12.* And you may see here who was the blphemers of men and the Holy Ghost, which spoke against the Spirit of Truth that cast out the blasphemy. the Spirit of Blasphemy, the Devils they were, they blasphemed in whom he ruled.

Matth 12. 33, 35
36, 37.

Matth 12. 31, 32.

And Stephen was examined and put to death as a blasphemer, and charged to be a blasphemer by them that stood against Christ, who shewed Christ the end of the Law and the Temple, and they said he had blasphemed against the holy place and had spoken blasphemous words against Moses, and against God; which that was false, he could not speak against God; therefore they were false Witnesses, and those were the blasphemers; a false witness is a blasphemer, and a liar against truth, *Acts 6.* And the Jews spoke against the Apostles, and contradicted them, and blasphemed against the Apostles.

Act. 6. 11, to the end.

Now here you may see the Jews were out of the life of what they professed; the Apostles taught the life of what they professed; they contradicted and blasphemed the Apostle, and spake lyes against him when the Apostles testified to the Jews that Jesus was the Christ; when they opposed themselves, and blasphemed, he shoke his raiment, and said, Your blood be upon your own heads: [mark] Here the Jews who stood against Christ, whom Paul preacht, opposed themselves; and they vvhich opposed themselves, they stood against the things the Jews did, that they did profess should come: these were the Blasphemers of the thing it self when it was come; and the Apostle his Confession before the Rulers was, how he punished in every Synagogue, and caused others to blaspheme;
this

Acts 13. 45, to the end.

this was the state while he was out of the truth, which vvas Christ, and stood against it, and them that profest it, as the Jews had all along stood out of the truth *Acts 26.* and the Jews vvhich was transgressors of the Law of God in vvords, and vvalked out of the life of it, such caused the Name of God to be blasphemed among the Gentiles, (mark) them that walked out of the life of the law, caused the Gentiles to blaspheme the Name of God; for had the Jews walked in the life of the Law, then had they answered that of God in the Gentiles, which would have brought them to glorifie God their Father, which vvas in Heaven; but vvalking out of the life of the Law, not answering that of God in the Gentiles, caused the Gentiles that they vvalked contrary to that of God in them, to blaspheme, the Jew did vvho vvalked contrary to that of God in them likewise, *Rom. 2.* So through the Jews that vvas in the transgression of the Law of God, vvas the causers of the Name of God to be blasphemed among the Gentiles, vvvhich vvvere the unbelievers: Therefore vvho are the believers, are to put away Malice, Wrath, Blasphemy, filthy communication out of their mouths, the old man vvith his deeds, that he may come to have the Nevv Man renewed in knowvledge, after the image of him that hath created him: W^{ch} blasphemy is out of his Image, *Col. 3.* Now he that swerved from the Faith and a good conscience he learns the blasphemy, and there is a seat for it, which he that is in the faith and the good conscience is in that vvvhich removes the seat of it, and blasphemy; for before *Paul* was converted he vvas a blasphemer, a persecutor, injurious, but did it ignorantly in the unbelief; mark, it riseth out of that nature that is in the unbelief, from the Light, in the darkness; he that believes doth not abide in darkness, but after he obtained mercy; the ground of blasphemy riseth in that state in the unbelief, in the dark, out of the light, out of the truth, out contrary to the life they vvas in that gave forth the Scripture, *1 Tim. 1. 1.* And such as be out of the povver, have the form of godliness, but reprobate concerning the faith, was the

Col. 3. 8, 9, 10.

2 Tim. 3. 3, 4, 5, 6.

the proud Blasphemers, the false Accusers, the fierce Despisers of them that were good: [mark] here again you may see such as was out of the power, though they had the form of godliness; and here again you may see that which Blasphemy proceeds forth from, from that which is out of the Power of God; and these was the Teachers that was to be turned from, which keeps people alwayes learning, and never able to come to the knowledge of the truth, *2 Tim. 3.* as the heady, and high-minded, proud Blasphemers; they now in this age lead people all their time, and never able to come to the knowledge of the Truth. And again the Apostle saith, To be discreet, chaste, that the Word of God be not blasphemed, out of the discretion, out of the chaste, who are disobedient, keep not at home, love not their own Husband, and are not sober-minded; [mark] this is all from the Life, such causes the Word of God to be blasphemed: But such as are chaste, keepers at home, sober-minded, loving their own Husbands, and discreet, they answer that of God in every man, that witnesseth against their blasphemy, *Tit. 2.* doth not they blaspheme? and are not they blasphemers that respect persons? that sets the man with the Gold Ring and gay Cloathing up, and sets the poor at his Footstool? And doth not the rich oppress? And are not these who respect persons, and oppress such as draws before the Judgement-seat, and blasphemes the worthy Name by which the Saints in Light are called, who hold the Faith of our Lord Jesus Christ without respect of persons, and are obedient to the Lord, which respects no mans persons, *Jam. 2.* Now the Blasphemy of them that said they were Jews and were not, but were the Synagogue of Satan; [mark] to say that which they are not, is blasphemy, and a lye; not to say that they be for Christ, to say that which he was, the Son of God who spoke in the Truth, this was blasphemy with them that said that was not, which blasphemed in saying that which they was not, which said that Christ blasphemed in saying what he was.

Tit. 2.5.

Rev. 2.9.

So, is it not the same now for any to say that they are Christians, as they that said they was Jews and was not? Is it not as much blasphemy in the Christians now that so say, and are not, as it was in the Jews, which said they was Jews and was not? Now to speak a thing which is not, is blasphemy, and the Lyar, and the Synagogue of Satan, and not the Temple of God: But to speak a thing that is not blasphemy, speaks no blasphemy, nor is no lyar, nor is not of the Synagogue of Satan.

Rev. 13.

So read your selves, and so speak, and so do, *Rev. 2* And to all the World I speak, vvhich vvas before the foundation of the World vvas, vvhich is in truth & life, whether or no ye are not vvandering after the Beast which rose up out of the sea, having the seven Heads and ten Horns and upon his Heads the Names of Blasphemy, [mark] the Names of blasphemy upon his head, the seven Heads perfect in the blasphemy; and all the World wondered after the Beast, who had not their Names vvritten in the Book of Life, which was before the foundation of the World vvas: And this is the Beast who hath a mouth like a Lyon, who would tear and devour all at once, upon vvhose seven Heads is the Names of Blasphemy; and this Beast hath the Legions Power, and his seat and great Authority, whose mouth like a Lyon speaks the great things, and blasphemes, and he opens his mouth in blasphemy against God, to blaspheme his Name, his Tabernacle, and them that dwell in Heaven; mark here, them that dwell in Heaven this Beast blasphemes; doth any dwell in Heaven? is any come to dwell in Heaven? they must look for this blasphemy of the Beast; mark, and against God and his Tabernacle this Beast opens his mouth in blasphemy, who hath the mouth like a Lyon, and hath the Power and Authority of the Dragon that would devour; this is that vvhich is out of the Truth; and this is he that hath the Power given to him to make war vvith the Saints against every appearance of Truth, vvhich vvitness against the Blasphemy, and he had power to overcome Kingdoms and Nations; mark, he that leadeth into captivity,

captivity, must go into captivity; and he that killeth with the Sword, must be killed with the Sword; and here is the faith and the patience of the Saints; he that hath an ear let him hear. All blasphemy, the Lyon, the Dragon, the Beast is from the Light, and all his blasphemy, *Rev. 13.* and all that had the form of godliness in the unrepented state, unconverted state, persecuting and drinking the blood of the Saints, blood must you have to drink, and the Angel will pour his Vial upon you, and you shall be scorched with great heat, and your blasphemy to the Name of God will appear; for you have not yet repented to give glory to God, *Rev. 16.* but blaspheming of the name of the God of heaven, doth now appear among men which are in the unconverted state unrepented, not giving glory to God, such shall be scorched, they shall gnaw their Tongues for pain, such are they that blaspheme the Name of God, & such are they that blaspheme the God of Heaven: *And the dividing of the great City Babylon comes into remembrance with God, which must drink of the Wrath of God, the fierceness of his Wrath, at the fall of the Hailstone out of Heaven, which made men to blaspheme God because of the Plague;* [mark] these men blasphemed God, because of the Plague was not come out of the Plague; (mark) they lived in that where the plague come; from such came the blasphemy because of the Plague, who would have lived at ease; therefore such is come out of confusion, *Babylon*, changeable, changing, and the Worship of the beast, who cometh from under the cause of the Plague, and cometh into Heaven, which are blasphemed by them which are not out, *Rev. 16.* The Lord which had heard the Blasphemy of Mount-Seir, who had boasted, which was boasting, and spoken against the children of Israel; to boast in lyes against truth, is blasphemy, and speak the thing that is not Truth, is Blasphemy. *Ezek. 36.* So they that had the form of Godliness, and not the Power, was proud blasphemers, which crept into houses, & taught people in the dayes of the Apostles, such resisted the Truth, being Reprobates concerning the Faith, that which reigned over the people of God, which cause them to howle; his

Name was blasphemed every day among them. When that reigns among the people of God, which answers that of God in every one, this taketh away that which causes them to howl, and doth remove the ground of their blaspheming; and hereby the righteous comes to be glad when that is taken away which causeth to howl, when that reigns which answers that of God in every one; *The Adversary of the Lord which reproached, and the Enemy blasphemed his Name for ever, and the foolish people blasphemed the Name of the Lord*, mark this, who are the foolish, are from the spirit of the Lord, and are gone into the flesh, and from thence ariseth the blasphemy, not from the spirit of God, but with that it is judged, And mark again. *The Adversary reproacheth, and the Enemy blasphemes his Name*: Now that which is Enemy, that blasphemes the Name of God, is that which is out of truth, and abode not in it, which is the Adversary; and so are joyned together with that, a servant to that, are entered into blasphemy and are entered into that which are from the spirit of God; in the spirit of God, out of the blasphemy, out of the root of it, who are in this, to you this is the Word of the Lord. *Psal. 74. The voice of him that reproacheth and blasphemeth by reason of the Enemy and Avenger; all this is come upon us, yet we have not forgotten thee*: Here you may see the reproacher and the blasphemer by reason of the Enemy and the Avenger; so that which leads from the blasphemy, leads above and out of this, from the Reproacher, the Avenger, the Blasphemer, and the Enemy, into reconciliation, peace and unity with God, and not forget him, answering that of God in every one a witness, and condemning the contrary.

In the dayes of *Hezekiah*, when the living God and his wayes was reproached by *Rabshaka* who presumptuously, proudly reproached the living God boasting, railing, lying against the Truth, which boasting is blasphemy, *2 Kin. 19*. When *David* had sinned and gone from the Light, that gave the Enemies of the Lord to blaspheme, mark, the Enemies of the Lord they are out of the Light, in the blasphemy, to blaspheme, to speak evil of God and his way, to speak

not truth of God and of his way; these are the blasphemers that be out of his way, and out from God; therefore being kept in the truth, in the light, which answers the light in every one, which is of God; he is one with that which stands against all blasphemy, which is out of the light, out of the truth, and keeps a top of it. 2 Sam. 2. And *Jesabel in her Letter bade them set two men, sons of Belial, to bear witness that Naboth had blasphemed against God and the King.* Now here the innocent suffered by that which did blaspheme, and suffered by blasphemers and false witnesses; for a blasphemer is that which railes, and lyes, and is out of the truth, and boasts against it, and saith the things that is not; but to speak the things that is, Truth is not blasphemed, for out of that is the blasphemer.

Num. III.

*The Sorcerer and Adulterous
Seed, &c.*

DRaw neer hither ye sons of the Sorcerer, the seed of the Adulterer and Whore against whom do you sport your selves? and against whom make ye your wide mouths? and draw out the Tongue, ye children of transgression, and seed of falshood? Here you may see the seed, and the sons of the Sorcerer are the seed of the Adulterer; the Adulterers seed is the Sorcerer, children of transgression, a seed of falshood, and the children now which are not of the Adulterers seed; and the Whore, sees the seed now of the Sorcerer, the seed of the Adulterer, which is the seed of the Sorcerer, Isa. 57. 3. *And all you which are the sons of the Sorcerer, the seed of the Adulterer; (mark the seed of the Adulterer) you are them that sport your selves, and make your mouths wider, and draw out your Tongues, you are the children of transgression, and the seed of falshood.* And again you may read

Isa. 57. 3.

Rev.

Rev. 18. the seed of the Adulterer, and the seed of the Whore, the Sorcery by which all Nations were deceived, which were the seed of the Whore, vvherein *Babylon* standeth, and the mystery of it, where the Prophets, the blood of them hath been found, and slain: And the Sorcery is in the Adultery, and deceivd the Nations; and that which is in the Adultery, is from the spirit of God, and out of the Truth; and there's the Whore; and there's *Babylon* building up, and throwing down: That which is out of the Truth doth deceive, which is the seed of the Adulterer, and of the Sorcerer, and of the Whore; and in this was found the blood; all the blood of all the Saints that are slain upon the earth, which is in the Transgression, Adultery, the Whore, the seed of this is the Sorcerer, as you may read in this chap. before mentioned; and there is the fearful and the unbelieving, and the abominable Murderers, Whoremongers, and the Sorcerer, and Idolaters, and all Lyars hath their part in the Lake that burns with fire, which is the second death: The Sorcerer, the seed of the Adulterer is in the unbelieving, from the Light; for the Adulterer, and the Whoremonger, Lyar and Adulterer, these all be in the unbelieving, and the seed of the Adulterer, the Sorcerer; so the Sorcerer is not believing in the Light, for he is in the Transgression; the Lyars is the seed of the Adultery; the Murderer is the seed of the Adulterer; the Abominable, the Whoremonger, the Idolater, these all be of the seed of the Adulterer, which have their part in the Lake that burns, Rev. 21. and the Sorcerer, as you may read, Rev. 22. is without the Commandment of God and the Tree of Life; *for without are the Dogs, and Sorcerers, and Whoremongers, and Idolaters; and whosoever loveth, and maketh a lye; mark, whosoever maketh a lye is in the transgression*: The Dogs, the Whoremongers, the Idolaters, the Sorcerers, these all proceed from one ground and root, the seed of the Adulterer, and the Whore, which is adulterated from the life that gave forth the Scripture; for the spirit that gave forth Scripture comprehends this, and in the Adultery, without the life of God, are Dogs, Sorcerers, Whoremongers, and Murderers, and Idolaters, and whatsoever

Rev. 21.

ever loveth and maketh a lye is of the seed of the Adulter-
 rer; and of the falshood; the seed that is not true is not the
 seed of God, but that which abides not in the Truth, they
 did not repent of their Sorcery, of their Murder, of their
 Fornication, or their Theft, when that the plagues of God
 was poured upon them; the Judgements of God was poured
 upon them; mark. Repent is a turning from the Adultery,
 and so from the Sorcery; for the seed of the Sorcery comes
 from the Adultery, Fornication, Theft, Sorcery, all proceeds
 from the Adultery, from the life of God, from that which
 is adulterated from the life of God; and being adulterated
 from Gods life, Gods judgements comes upon such, where-
 by they might repent.

And the worshipping of Devils is from the spirit of God,
 in the Adultery in the Transgression; for God is worship-
 ped in spirit, and that judgeth down the Adulterer, and the
 seed, and the Sorcerer, which is the seed of the Adulterer,
 and brings from the worshipping of Devils, which worship
 is out of the Truth, and brings from worshipping the works
 of mens hands, Gold or Silver, or Wood.

And now the seed of the Adulterer, the Sorcerer doth ap-
 pear, where lodgeth the Theft, Fornication, and Murderer,
 and the worshipping of Devils; and this is in the transgres-
 sion out of the Light, and it is without in the unbelieving,
 not believing in the Light which lighteth every man that
 cometh into the world; so is not a child of Light, but the son
 of the Sorcerer, the seed of the Adulterer, *Rev. 9. 21.* Now *Rev. 9. 23.*
 the works of the flesh, which are under the Law is Adultery,
 Fornication, Uncleanness, Idolatry, Witchcraft, Hatred
 and Variance, and Emulation, Wrath, Strife, Sedition, He-
 resie, Envie, Murders, Drunkenness, Revilings, these be the
 Works of the flesh which the Law takes hold upon, and such
 like; and this is that which is in the Transgression, the Adul-
 ter, out of which ground comes the Witchcraft, all from the
 same ground and root; so the Law taking hold of these, hath
 dominion over this, cuts it down, slayes it, and buries it; but
 who are lead by the Spirit, are not under the Law; and such
 as lead from the Spirit, and from the Law, is bewitched, and
 goes

Gal. 5.

goes into the Adultery and Idolatry, and then into uncleanness, *Into Theft, Hatred, Variance, Sedit ion, Heresie, Envie, Murders, Drunkenness, and Revilings; and such as are foolish are lead away from the spirit of God.* Here you may see if men come with the command of God, but they themselves out of the life of them, they being in the Transgression, the seed of the Adulterer, the Sorcerer, the Witchcraft, not lead by the Spirit, such doth bewitch, or would bewitch others from the Spirit, and so bring them into the flesh, into the Adultery: So here is a bewitching to draw from the spirit of God, to obey something that is outward, which formerly was a command to others; but the seed of the Adulterer sees not the end of it, the fulfilling of it; that which is in the Witchcraft, for that is in the transgression, though it may get the words; so you see *Gal. 3.* one that witcheth, draweth from the spirit of God, though he may come with the Scriptures, yet he draws from the spirit of God into the flesh; for first, There's Adultery from the Spirit of God, there's the Craft used; and then there's Witchcraft, all proceeds from one Root; they who be lead with the spirit of God discerns all this.

And Paul found a certain Sorcerer, a falso Prophet, a Jew, whose name was Bariesus, which was with the Deputie of the Country, a prudent man, who called for Saul and Barnabas, and desired to hear the word of God; but the Sorcerer Elymas withstood the truth, and seeked to turne the Deputy from it: Now the Sorcerers, the false prophets, which speak fals things, which is the child of the adulterer, a seed of the falshood, where lodgeth the subtilty, and the witch-craft, a child of the devil, which is in the transgression, which is the enemy of all righteousness; this is the seed which perverteth the right way of God, Acts 15. and the Sorcerer was with the prudent man, Bariesus which was the Sorcerer; for the understanding of the prudent God wil bring to naught, as he wil destroy the Sorcery and subtilty, and the seed of the Adulterer, which is the Sorcerer: So that which is out of the truth is in the transgression, set up by them which is in the transgression, out of the Truth, ye seed of the Adulterer, which set them,

Acts 13.

them up, and the Adulterers seed they be.

Again *Simon* which used Sorcery, bewitched the people a long time, and the people to him gave regard. Now Sorcery being the seed of the Adulterer, and of the Whore, in the unbelief, and without, as you may see, and see this Prophet, *Act. 13.* this false Prophet, the Sorcerer, who believed not himself, and would not have others believe; and *Simon Magus* which used Witchcraft and Sorcery which the people set up, and cryed up the great power of God, him which was in the Transgression, Witchcraft, and Sorcery.

And here you may see, you that be in the unbelief, ye cry up that to be the great Power of God which is the Sorcery and Witchcraft, which doth not believe in the light, but they are in the Transgression, *Act. 8.* Now is the Lord come neer to judgement, and I will be a swift witness, saith the Lord; mark, a swift witness, and he will render judgement against the Sorcerer, and against the Adulterer, false swearer, and Oppressor; ye that be the Sorcerers, the Adulterers, the false Swearers, the Lord is a witness against you, and to judgement you must all come, who are the seed of the Adulterer, and the Sorcerer; and so the Adultery is in the Transgression.

Sorcery comes from the same root, and is in the Transgression; and against this the Lord hath a witness, and now he brings it to judgement: And that which is in the Adultery, doth oppress the Fatherless, Widow, and Stranger, which is to be witnessed against; the Lord witnesseth against it, and judgeth it; for this in the Adultery, out of which comes the Sorcery, the sons of the Sorcerer, the multitude of Whoredoms the well-favoured Harlot, the mystery of Witchcrafts, that sells Nations through her Whoredoms, and Families through her Witchcrafts; mark, That which sells Nations and Families is in the Whoredom, well-favored, which appears beautiful, well-favoured, but a Harlot, the mystery of Witchcrafts, sells Nations through her Whoredoms, the mystery of it, and this hath gotten the Power over Nations, Whoredoms, Harlot, well-favoured, the Witchcraft that sells Nations and Families, Harlot, Whoredome, is in the

Nah. 3.

Exod. 22. 18.

Levit. 19.

Transgression, Witchcraft proceeds from the same Root, and there is the mystery of it known, with the spirit of God discovered and judged, which sells not Nations nor Families; that which leads from Adultery, from Whoredome, from Harlotting, leads from Witch-craft, as you may read *Nah. 3. I will cut off Witch-craft saith God, and will cut off Witch-craft out of thy land, thou shalt have no Sooth-sayer, Witchcraft being from the Adultery, and Sooth-sayers*; so it is that which is in the transgression, and begets others in the transgression, bewitcheth others from the spirit of God; God who is a spirit and doth cut down that, and all his children borne of the spirit judgeth it; and the Lord is now arising, and cutting out Witchcrafts and Sorcery out of the Land, which ariseth from the Adulterer, vvhich is in the transgression, out of truth, and guiding and leading his people with the Spirit of Truth, up to himself vvhich is a spirit; and saith the Lord, *Thou shalt not suffer a Witch to live Exod 22.* for that is in the transgression of the Law of God, so it is to be cut off, for vvhile the VVitch lives, the Adulterer lives, and the Sorcerer, and that of God doth not live nor rule in the man, but the VVitch lives, the Sorcerer; which is the seed of the Adulterer; so the Adulterer reigns; so this thou must not suffer a VVitch to live, not suffer this to live: But every child of God, born of the spirit of God, judgeth the Adulterer and the VVitch. Arise children of God, and judge, and not suffer the VVitch to live; so this must not be suffered to live, but cut off, and every one that dwells in the spirit of God doth cut it off; *And you are not to regard a familiar Spirit, neither to seek after Wizards to be defiled with them; I am the Lord your God*; Now vvhich goes after the familiar spirits, seek after that spirit, the VVizards, such goes from the Lord God, and are in the Adultery, in the Transgression, and are defiled; such as are here are defiled, and are from the spirit of the Lord God; for they that go after the familiar Spirits and VVizards, are gone a whoring; such the Lords face is set against, and he will cut them off from among his people and his sanctified ones; for being in the Transgression and the Adultery,

tery, there's the familiar spirit, and there's the Wizards, which is to be cut off from the children of Light, who seek unto their God.

And them that seek unto the familiar Spirit, and after the Wizards, are in that which defileth, and that comes not to be Lord, and not to the living God the Lord. But that which is out of Truth, in the Transgression, gets the Dominion, which must have an end, and not be suffered to live, for that which is out of truth doth defile, which leads from the Lord; (mark and take notice of that) and that is it which is to be cut off, and them that seek after familiar spirits and Wizards, that peep and mutter, these seek not after the living God, but after the dead, therefore to the Law and to the Testimony: Now who comes to the Law and Testimony, they come to the light, for thy Law is light; but the familiar Spirits peepers and mutterers, lead th from the light, the Law & Testimony, Isa. 8. and so brings people from seeking unto their God. Now those that be in the light, and in the Testimony, seeking unto their God, which are not the seed of the Adulterer; from which Adulterer and seed proceeds the familiar Spirits, and the Wizards, Peepers and Mutterers, which is out of truth, in the transgression.

Now them that bring people to seek after the familiar spirits and Wizards, they are departed from God, as *Saul* was; for while he was with the Lord he put away those that had familiar Spirits and Wizards out of the Land; for being with the Lord, he is turned from the Adulterer; so then the Wizards and familiar spirits are put away then; but turned to the Adulterer, the Lord is departed from them; them that seeks (being dead from the Lord) to the familiar spirits, turns unto the Wizards, and worshippeth that which it raiseth up; and bows to that which it raiseth up.

And here is the divining, and the Witch divines with the familiar spirit; and raiseth up something to deceive withall, which is to be bowed down to, saith *Dichary Pierce*, and exemplary, and it was the Prophet *Sammel*.

2 King. 9. 22.

Now hath the Witch, the false Prophet which divines by the familiar spirit, which raiseth up the dead, which the dead bows to, (dead I say from the Lord) which seeks to the familiar spirits, and to the Witch, Sorcerer, Diviner, Southsayer, all this is from the ground of the Adulterer, and not to be bowed down unto, nor served, but judged out, cut out of the Land with the children of Light; *What peace (saith Jehu) so long as the Witchcrafts and Whoredoms of thy Mother Jesabel be so many?* The Witchcrafts and Whoredoms being from the life of God, and contrary to it; there's no peace while these stand, but warring against it, hewing it down.

Murder and Witchcraft proceed from one ground, which the Lord destroys as he did *Jesabel*, and as he did *Saul*, which went from him, and bowed to these familiar spirits raised up, that which bows to that, Gods hand is against, and against that which is bowed to, and against that which raiseth it up; for all being in Whoredoms, so all is to be destroyed with the Sword of the Lord, Ground, Root and Branch: And to you this is the Word of the Lord.

2 King. 9.

Such as is an Observer of Times, and useth Inchantments, and deals with familiar Spirits and Wizards, and works wickedness in the sight of God, and provokes him to anger; such as be here, be in the Adultery, & from the Law, and are in the works of the flesh; for this is all in the Adultery, from the Spirit of God, and from God, against which Gods anger is turned, that makes his Son pass through the fire, and a observer of times that useth inchantments, and deals with familiar Spirits, he works much wickedness in the sight of God, he is from the Spirit of God, following that spirit which is out of truth, in the transgression of him that abides not in the Truth. To the Truth in you all I speak, which is that of God, to hearken to him, to cast out the Adulterer, and hearken to God, for that doth inchant which is from the Spirit of God, and will deal with the familiar spirits, Wizards, which works wickedness in the sight of God, against which the Arm of the Lord God is turned, to hew down both Branch and Root: *There shall not be found among you any one that*

2 King. 21.

that useth Divination, or Observer of Times, or an Inchanter, or a Witch, or a Charmer, or a Consulter with familiar Spirits, or a Necromancer; for this poysons and venoms, and is all in the Transgression; and the Lord did drive out these and against these the Lords hand is turned, which was in these actions of Adultery, in whom this spirit ruled, which was in the transgression, out of the life of his Law, which took not counsel at God, but was enchanted from him, bewitched and consulted with familiar spirits, Necromancers, with such poysoned; these are Observers of Times, and useth the Divination, and sees not the Time in the Fathers hand. But these be in the transgression of the life, and that rules, and hath the Dominion here in this: And who be here, be out of Truth; but such as be in the Truth, from the Adulterer, out of the Transgression a top of all the Inchanters, a top of all the Observers of Times, a top of all the familiar spirits, and the consulters with them; a top of all their Necromancie; who be in the Truth, be a top of all, and the ground out of which this riseth is the Power of God, and belief in the Light, and they are all above this deadly poyson, and tramples it under foot. *And the woman that had the familiar spirit was afraid of her life; and being insnared with Sauls coming to her for her to divine for him.* Now here is the fearful and unbelieving; but Saul who turned from God came to her, to that which he once had put away out of the Land. *Joshua who performed the Word of the Law, put away the familiar spirits, and Images, and Idols, the abomination.* Now this was put away out of the Land with him that owns the Light, the Law of God which is the light; *For thy Law is Light.* Now them that be out of the Light, out of the Law, be in the Adultery, and the abomination, following the familiar spirits, Wizards, who have their Images and Idols, with all Root and Branch is to be judged down, and put away vvith them that be in the Law of God, whose God is the Lord; where this reigns, not put away, the Lord is not taken counsel at while this is taken counsel at; therefore this is not to be taken counsel at, the familiar spirits, Wizards, nor be bowed down to; for that vvhich doth

1 Sam. 28.7

Prov. 6.

2 Kings 23.

1 Chron. 10.

is out of Truth, from God, in the Transgression, vvhich is all to be destroyed eternally, and condemned vvithout, as *Saul* dyed for his Transgression committed against the Lord, even against the Word of the Lord, vvhich he kept not, and also for asking counsel of one that had a familiar to enquire of, and inquired not of the Lord, therefore he slew him, and turned his Kingdom to *David*, the seed of God, of which Christ should come according to the flesh.

That vvhich goes to inquire of the familiar Spirit, goes from the Law, the Law vvhich is light, so from the Word of God; God doth turn against such to destroy them, who keeps not his Word. *Let not any be found among you that is a Charmer, a regarder of times, a consuler with familiar spirits, or a Southsayer, that asketh counsel of the dead:* A Charmer, a Consuler, a familiar Spirit, is in that nature which is dead from the Lord; and all this is that vvhich is dead, and this raiseth up that which is dead vvhich they that be in the Light, which is the Law of God, are in that vvhich judgeth all this; and that vvhich is in the Transgression, takes not counsel of; for that vvhich is in the Transgression is dead, and from that ariseth all that before mentioned, Diviner, Sorcerer, Southsayer; and it raiseth up that vvhich is not to take counsel at, but at God, vvhole judgements goes again the contrary.

Now he that is not come to ovvn the light, which is the Law, he is yet in the Transgression, vvhere the spirit of Witchcraft is and rules, and the Inchanter, and the Southsayer, and Sorcerer, vvhich Branch, Root and Ground is to be thtovvn dovvn, and trampled upon, aud judged out of the Law of God, and not hearkened to by them that be out of the Transgression.

They that used Divination, Inchantment, sold themselves to do evil in the sight of God, to provoke him to anger; they which sell themselves to this, goes into Transgression to that vvhich is in the Transgression, out of the Truth and out of the light, vvhich is the law; and so in the sight of God works vvickedness, against vvhich the Lords hand is turned, and his

his anger; and this useth Divination and Inchantment, which is out of Truth, to beget out of Truth, vvhich with them that be in the Truth is nor regarded, but judged.

So they that give themselves to that power to vwork wickedness, vvhich is out of the Truth, and take the vvickedness that they do, sells them to do vvickedness.

Here is the Diviner and Inchanter that be in the Transgression and Adultery from the Lord, out of Truth, against whom the Lords hand is turned, and so to destroy. *And Manasses, who cast out the children of Israel which observed times, used Inchantments, used Witchcrafts, dealt with familiar spirits and Wizards; he wrought much evil in the sight of the Lord, to provoke him to anger; as you may see what condition he was gone into that used Inchantments, Witchcrafts, Wizards, which provoked the Lord to anger; that which provoked the Lord to anger is gone from the light, the law, and at God these ask not counsel, but at that which is in the death, out of Truth, in the Transgression; he that hath transgressed, and doth transgress, taketh counsel at the Transgressor, and useth the familiar Spirit, the Inchanter and Diviner the Southfayer, he being out of the light of the Law, hears these, being in the Transgression hears not God, against such Gods anger is turned.* 2 Kings: i.

So the Adultery and the Transgression, there is the ground of that, as you may read, 2 Chron. 33. And you may see, Isa. 2. 2 Chron. 33: 1sa. 2. them that were gone from the light were Southfayers, as the Philistines, and these was high and lofty, and their silve was their Idol, and their gold was their Idol: *Therefore come ye, saith he, let us walk in the light of the Lord, and cease from man whose Breath is in his Nostrils*, Here again you may see the Southfayers, which be lofty, and out of the light, and them which follow them be lofty, and out of the light, which God vvill throw down, which beholdeth and seeth every mouth that openeth or peepeth.

And saith the Lord, Isa. 19. *I will destroy the counsel of Egypt, and them that seek to the Idols; and they shall seek to their Idol, and their Charmer, and to them that have familiar spirits,* Isa. 19. 3.

to that which is out of the truth, the light, which is the law of God; where the perverse Spirit is, which is with the light to be condemned Branch and Root.

Iſa. 47.

Jer. 8.

Ezek. 21.

Here thy knowledg hath perverted thee; upon this doth the Lord come, upon *Babylon*, which stains and pollutes, which is in the Adultrey, Idolatry, Witchcraft, in a knowledge that doth pervert, in confuſion, building up, and throwing down, which the Lord is againſt, and all his children, the Root and Ground of the Witchcraft and Sorcery, *Iſa* 47. and ſuch as turned from the law of God, found the Serpents and Scorpions that could not be charmed to by them, ſuch ſuch as were gone from the law of God, from the light, into tranſgreſſion, God ſuffered that which was in tranſgreſſion to come upon them; they that dwell in the light, out of tranſgreſſion, are upon the Scorpions, the Serpents, the Charmers, and the ground out of which he ariſeth; for the Cockatrice and the Charmer comes out of the Adultery, which adulterates from the life of God, the Image of God; the King of *Babylon* uſed Divination, and conſulted with Images: So that which was out of the truth, in the Adultery, and among them that was out of truth, which hath his Divination and his Images to conſult withall, this turns againſt the juſt and God who is juſt turns againſt this; them that walke with GOD ſee it, them that walk from God, to this to uſe Divination, he goes from God to conſult with Images familiar ſpirits, which the Lord is againſt, the children of Light hears not the voice which be out of tranſgreſſion; for they hear not that voice that is in the tranſgreſſion, but them that be in the tranſgreſſion hears that voice; they divine a lye, and ſee vanity; they that divine a lye ſee vanity; ſuch the the Sword of the Lord is drawn againſt, for they are for the ſlaughter which be in the tranſgreſſion, out of the light, and out of the Truth; the Prophet that daubed with untempered Morter, ſeeing Vanity, and divined a lye, and ſaid, *Thus ſaith the Lord*, when the Lord never ſpake to them, them which divine a lye, which ſaith, *Thus ſaith the LORD*, when the Lord never ſpake to him; he is of the devil,

vil, who is a liar, and the Father of it; for he said to the woman, *Thou mayest eat*, when God said, *Thou mayest not eat*; so he taught her to break Gods commands, and to lye; a liar, & the Father of it. Now these that saith, *Thus saith the Lord*, and the Lord never spake to them; are these Prophets? are those which daub with untempered Morter, and taught to lye, which the Lord is against, their root and beginning; for they be out of the Truth, the Prophets divined for money, which was in the sin, and in the transgression; *And these Prophets divined for money; if the people put not into their mouths, they prepared war against them; but if they put into their mouths, they preach peace to them; therefore night should be upon these Prophets, they should have no Vision, it should be dark upon them, they should not divine.*

Ezek' 22:
Mic. 3.

And these Diviners, these Seers should be ashamed, and these Diviners confounded, and shall cover their lips, for there is no answer from God; now mark, Those Diviners that ~~divined~~ for money, was in the transgression, and in the sin, and it is upon them, and they shall have no answer from God, and they prepared war for the people if they did not put into their mouths.

Now *Micah*, a Prophet of God, is brought a witness against them, and sees that they was to be confounded, and are now, that which is to be confounded, is that which hath reigned, is in the transgression. out of the light and life of God.

Mic. 3.

Again, you may see more of the false Prophets, lying Divination, which the Lord hath not spoken to; yet they say, *The Lord saith*, and, *Thus saith the Lord*; now mark people, the false Prophet hath a lying Divination, a vain deceit; which is the divination of his own heart, which build you with untempered Morter; and these are they which do seduce the people and these make the hearts of the righteous sad while such reigned; *Therefore saith the Lord, my hand shall be against such, my hand shall be upon the Prophet that divineth lyes, the false Prophet, such be out of truth, of the Devil that divines, a liar that speaks a divination of his brain, of his own heart; such stands not in the counsel of the Lord, nor hears his voice; such causeth*

the people to erre; for he is in the error himself that speaketh a divination of his own brain.

And here you may see all the world, you that be children of Light, speaking a divination of their own brain, and divining a lye, & is the false Prophet that must go into the Lake which the Lords hand is turned against; And saith the Lord, *You shall see no more vanity, nor divine divination; for I will deliver my people from the false prophet and diviner, and ye shall know that I am the Lord God.*

Now a Diviner of Lyes, and a false Prophet is in the transgression out of Truth, and he that speaks a divination of his own heart; *For these are them that use their tongues, which say, The Lord said, when the Lord never spake to them; and daub with untempered Morter, and cause the people to erre, and wander from the way, which is the light; cursed be he that causeth the blind to wander from the way, the light.*

Ezek. 13.

Now they themselves being in the transgression, from the Lord, in the error, causeth the people to erre, and keeps them in the transgression from the Lord; for saith the Lord God, *There shall be no more vain divination, nor flattering divination in the House of Israel; mark, for a vain Vision, and flattering Divination, is that which is out of Truth, out of the Light, and leads out of the counsel of God, and is in the Transgression, and is to be condemned Root and Branch; and saith the Lord, I am the Lord, and I'll speak, and the Word that I shall speak shall come to passe, and I will perform it. saith the Lord.* And such as were rebellious, when they rebelled, they transgressed, the rebellion & transgression of the word of the Lord that should come to pass, being the false Vision, & flattery, & the lying divination, comes not to pass, but is a falshood, and they speak of him that is out of the Truth, in the transgression, which is out of Truth, and comes not to pass; and saith the Lord God this, *Let not the Diviner in the midst of you deceive you; neither hearken to your dreams which you have dreamed; for they prophesie falsely to you in my Name, and I have not sent them, saith the Lord:* Now mark; That which doth deceive prophesies falsely, which is the Diviner, the Dreamer, and tells the Dream; and that is it which is out of Truth; for
this

Ezek. 21.

this is that which doth deceive, which the Lord hath not sent

Now who be in the Light, to this hearkens not; but heres the Word that comes to pass, for a Dreamer Diviner, receiver, which deceives, prophesies falsely in the Name of the Lord, but the Lord hath not sent them, and that speaks false; both them be out of the Truth, in the transgression, transgressing the truth; them that be in the truth, which they have transgressed, hears not them that be out of it, that transgress it. And saith the Lord, *Jer. 29. Harken not to the Diviner, hearken not to the Prophet, to the Dreamer, Inchanter, Sorcerer, for these tend to serve the King of Babylon where is the confusion, which is all out of truth, in the transgression; for these prophesie a lye that be the Dreamers, Diviners, Inchanters, Sorcerers, for they be out of the truth, of the lyar; thus saith the Lord God who made the earth and the heavens, and spread it abroad for himself, that he will destroy the tokens of the South-sayer, the lyar. A South-sayer is a lyar; and makes the Diviner mad, and turns wise men backward, and maketh their knowledge foolishness, and confirmeth the word of his servant, that destroyeth the tokens of the lyar, of the South-sayer, (mark) and maketh the Diviner mad, and turneth the wise men backward, and maketh their Knowledge foolish; these wise men, these Diviners, their Knowledge, these South-sayers, these Lyars be of him that be out of truth, in the transgression, out of the light, which God will confound and destroy.*

And now the children of light they see as *Isaiah* did see, that the Diviners are mad and the wise men are turned backward, and their Knowledge is made foolishness; they that be in the transgression, they see this that be out of transgression and fathometh and reacheth to the depth of that which hath been transgressed: And here is the saluting the just, *Ia. 44. the familiar spirit which whispered out of the dust, which peepeth out of the dust, is hemmed about, and shut out with the children of the Light, and them that be in it; yea a top of that which hath transgressed is cast out, judged and condemned*

Isa. 29.

ned. And *Pharaoh*, who was in the transgression, in the rebellion against the truth; he had his Sorcerers, his Magicians, his Inchanters who withstood *Moses* who was in the truth, and obeyed it: Now these were out of Truth, in the Transgression, which God overthrew and destroyed, which was out of the Truth, out of the Light, out of the Law of God, in the transgression; these withstood *Moses* the servant of the Lord, who worked their wickedness, as you may read *Exodus*: And *Pharaohs* dream all the Magicians of *Aegypt*, and wise men thereof there was none of them that could tell *Pharaohs* dream, could tell him the truth, for *Pharaoh* himself being out of truth, and all his Magicians and wise men they being out of it, could not tell him truth. But *Joseph* the beloved of God which was in the Truth told him the Truth.

Exod 7, & 8.
chap.

Gen. 41.

So ye may see the Magicians, these wise men were out of the counsel of God, and the counsel of God is hid from them; and these are they that take counsel at the dead; the familiar spirits hearkens to the divination of their own heart; but they that take counsel of God know his secrets, which the Magicians, the wise men of the world knew not, which be in *Aegypt*.

Numb. 23.

And the Elders of Moab, and the Elders of Midian brought their rewards of Divination in their hands to Balaam, and spake the words of Balaack to Balaam, that he might curse the people of God; now he loved it, but God restrained him from taking it, there was the root, the love of money, which caused him to erre; and saith Balaam, Surely there is no incantment against Jacob, nor divination against Israel; for it shall be said (saith he) of Jacob, What hath God wrought now the divination? the Incantment cannot stand against Jacob, nor against Israel; for though Balaam loved Balaacks wages, where was the Incantment and Divination; yet we see the Incantment and divination, the Word of the Lord restrained.

So you that be now in the light, and the Word of the Lord keep; which Word of the Lord comprehends the ground out of which the incantment and divination arieth; and against these the Incantment and Divination shall not prevail; but they

they be in that which cuts of that, and destroyes it Root and Branch. Numb. 23.

When *Balaam* who loved the vvages of unrighteousness which came from *Balaack*, the wages of Divination, who was to curse Israel; *Balaam* the son of *Peor*, the South-sayer, did the children of *Israel* slay with the Sword: That which turned from the truth into the error, loved the wages of unrighteousness, the Truth turned against, and doth at this day; for Error, South-saying, loving the wages of unrighteousness; that love is the root of evil; is the root of evil, which loves the wages of unrighteousness, the love of money; so who are turned to the light, are turned from that love which condemns it out; read *Jesh. 13*. Now this comes to be condemned and cast out. *Nebuchadnezzars* dream which he told to his Magicians, and Sorcerers, and South-sayers, and Astrologers, but they all could not tell him the truth of his dream, and shew his dream unto him, and tell him the Interpretation thereof; these out of the truth, and the ground of it, so being in the transgression, could not speak the truth; but such as be in the transgression might believe these Sorcerers, Astrologers, Magicians. Now *Daniel* which was in Truth, in the spirit of God, told him the truth of the dream, and the interpretation thereof, told him the truth: Now *Nebuchadnezzar* being out of truth, the Beasts of the field under him sheltered, and the Magicians, Sorcerers, Inchanters, and Astrologers and these sheltered under *Nebuchadnezzar*; but he persecuted the Truth; now that which he had persecuted (the Truth) opened to him the dream, opened to him the truth, which he, and all them that was with him, which was in the transgression, could not see nor know; for how should they that were out of it, in the Witchcraft, and in that which was out of it, and from it. Josh. 13. Dan. 2.

And *Nebuchadnezzar* dreamed another dream, Dan. 4. Dan. 4. and all his Magicians, and Astrologers, and Chaldeans, and South-sayers; and he told them his dream, and they could not make known his dream, and the interpretation thereof; and then *Belteshazer*, who is *Daniel*, but he called him *Belshazzar*.

Shazer, the Name of his God: *Daniel*, who was set over the Magicians, Master of them, for he did that before they could not do, vvhich vvas hid from all them, the Lord to him did open; he again did shew the interpretation to *Nebucchadnezzar*, who knew not the Most High ruled in the Kingdom of men; vvhether this is known [the most High ruling in the Kingdom of men] the Inchanter, the Sorcerer, the South-sayer, they are turned from them with the light, and with the light comes to see him that vvas before the World vvas made, or any thing made; the Stars, the Sun, or Moon sees that the Astrologers, Magicians, South-sayers knows not, the Most High ruling in the Kingdom of men; no, for they are out of the Light and the Truth, of him that is out of the Truth, out of the Light in the Divination and Inchantment, and the Kingdom of Darknes, the Power of Destruction, that destroyes, that is out of the Truth that is destroyed vwith the Power of God root and branch; and all them that hold up the first Covenant, they are crying up for divining services, (mark) for while it was standing, then verily the first Covenant had also Ordinances and Divine Services: But who are in the second Covenant, the New Covenant, the everlasting Covenant, Christ Jesus, the Covenant of God, of Light, these see the first Covenant vanish away, decay, and vvaxeth old, and their Services divine Services: None sees this but them that be turned to the Light, vvhether the divine service is ended, which comes from Christ the Covenant of God that is everlasting, and never vvaxeth old, and these are turned from the Covenant and divine services that vvas then. And saith the Lord, *I have a few things against thee, because thou sufferest Jezabel to seduce my people, who called herself a prophetess*: Now this vvhich doth seduce you may say vvas not Jezabel dead; Jezabel vvas dead long ago, eaten vwith Dogs: Here vvas the Jezabel that seduced, that called herself a Prophetess: That vvhich doth seduce and call its self a Prophetess, is out of Truth, and leads into the Fornication, out of Truth; now that vvhich lets see Fornication, seducing, and this Woman-Prophetess, is the light vvhich doth
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lets see her that doth seduce, which comes from Christ, which the Saints are to abide in; for that vvhich is out of Truth doth seduce, is out of the Light, vvhich the Lord is against; and these vvvith the Light is judged, and all that vvhich Jezebel this Woman Prophetess, that seduceth the servants from the Truth, her children are to be killed vvvith death; *And cast them into a bed of Tribulation, and all that commit Adultery with her.* Rev. 2.

So that vvhich is out of Truth, vvhich seduceth from the Truth, seduceth out of it, is the Seducer; for Eve was seduced vvvith the Seducer, that did not abide in the Truth, which spake the lye, and all they be of him that be out of the truth, and doth seduce: Now the first founder is known, and judged, and condemned, and all that are begotten and brought forth by him.

And you need not that any man teach you; but as the Anointing which you have receiv'd of him that abideth in you; and you need not that any man teach you, for it teacheth you of all things that is truth, and no lye; and even as it hath taught you, you shall abide in him; (mark) the Anointing abideth in you; and even as it hath taught you, you shall abide in him; mark, As the Anointing hath taught you it is truth, and is no lye; there is no lye of the truth, the lyar is not of the truth. And these things have I written unto you concerning them that seduce you: Novv the seducer draws from the Anointing; seducing is to draw from the Anointing; and that which is out of truth doth seduce, and that which doth seduce is out of truth, and its end is to seduce out of truth; but abiding every one in the Anointing that is in you, you shall abide in the Son and in the Father; if this remain in you vvhich ye have heard from the beginning, and you walking in the light, children of the light, ye shall have fellowship vvvith the Father and the Son. 1 John 2.3,9.

Novv the Sorcerer is from the light, and drawvs from it; owns that which is out of the light, is from the truth; seduced, and doth seduce, and speaks a lye; and he that is seduced is out of the wisdom of God in another earthly, sensual, devillish, destructive destroying; and there is the old.

old seducer and deceiver, but continuing in the Anointing, and there that remains in you which you have heard from the beginning; this is the promise to you, even eternal life; for the light comes from the life, it teacheth the way of life; and continuing there, eternal life is inherited; and thus you continue in the Father and the Son; but he that is seduced is drawn from the Anointing, from the Father and the Son, to that which is out of truth: and here you may see the seducer stood against *Johns* Doctrine, who exhorted the Saints to abide in the Anointing, and told them he was within them; and they was to walk in the light, and they had fellowship one with another then, and with the Son and with the Father: Now the seducer denies the light that enlightens every one that cometh into the world: so denying the light, denyeth the truth: so they are of the Devil who abides not in it, but stands against it. The Apostle exhorts *Timothy* to continue in the truth; *He that would live godly in Christ Jesus, must suffer persecution, for evil men and Seducers shall wax worse and worse, deceiving, and being deceived: mark, being deceived; deceiving; being deceived; such deceive, and such are the Seducers, and evil men that wax worse and worse, being deceived with the old deceiver; seduced by the old seducer; but continuing in the light in the truth, which the old seducer abides not in, the deceiver abides not in, and evil men are out of, till they be turned to the light; and so the Deceiver and Seducer which did deceive, being deceived; seducing, being seduced, stands against the Apostles Doctrine, who was sent to turn people from the darkness to the light, [mark] to the light, from the darkness, from the power of Satan to God, that they might receive remission of their sins, and inheritance among them that are sanctified. Now the spirit speaks expressly, That in the later times some should depart from the Faith, giving heed to the seducing spirits, Doctrine of Devils, speaking lyes in hypocrisie, having their consciences seered with a hot Iron; now mark, This Spirit of Truth, which leads into all truth, this spirit lets see the seducing spirits, which draws from the Faith, and the Doctrine*

of

2 Tim. 3.

John 16.

of Devils, the Devils Doctrine, which are lyes spoken in hypocrisie; and their consciences seared as with a hot Iron; seducing spirits, and Doctrines of Devils Hypocrisie and Lyes; Hypocrisie, Lyes, Conscience seared, Doctrine of Devils, and seducing Spirits, is all from the Truth, of him that abode not in it, and is from the Faith; the spirit that doth seduce is that which abides not in the truth, and it leads into the Devils Doctrine, the Doctrine of them that are out of truth: So here's the Devil that hath his Doctrine; seducing spirits that hath their Doctrine; these speaks lyes in hypocrisie, their consciences are seared, and these stands against the truth, against the light, which the Apostle saw should come, which John saw was come already into the world. *And there was a Damsel possessed with a Spirit of Divination, which brought her Master much gain by South-saying, lying, whom Paul (the spirit of God being grieved in him) commanded to come out of her: Her Master being grieved that used South-saying, brought the Apostle before the Magistrate, and beat him and him cast into prison, this was the Apostles reward: but you see wherein comes the gain and the reward; the Masters reward of the woman that was possessed with the spirit of divination, that for the South-saying you may see the spirit of Divination brought him in the gain: and so there the South-sayer he turned against the Truth, persecuted it; see the South-sayer out of Truth; and Divination out of Truth, and cast out by the Spirit of Truth, at which the Master rageth against the Apostle, who by the spirit of the Lord God had done this, subdued the spirit of Divination, which made the Master that used South-saying rage; and the false Christs and false Apostles which shall arise and shew signs and wonders to deceive, if it were possible, the Elect; mark, that if it were possible the Elect; but it is not possible, the Elect was before the world began according to the purpose of God: False Prophets, false Christs, false Saviours, these come with their lying signs and wonders to seduce; and false Christs is not true, he is a seducer: a false Prophet is not a true, he is a seducer: and he that is false is out of truth, and did not abide in it, and he it is that doth se-*

1 Tim. 4.

1 Joh. 4.

Acts 16.

seduce, which is with the Truth judged, which he abides not in: So who ate in the Truth knows the false Christs, and false Prophets, which doth seduce with their lying signs and wonders; who be in the truth, the Elect shall come to see clearly and plainly.

Mark 13.

And here you may see the ground of that which doth seduce, which is out of the Truth, which abode not in it. *The Word is excellent, but the way of the wicked seduceth;* (mark) the wicked way; wicked is out of the light; out of light, out of truth, and that vway seduceth, but the light leadeth out of that; *And there came a lying Spirit into the mouth of all the prophets, which Ahab brarkened unto, but cast Micajah into prison.* And here again you may see that which hearkens to the lying spirit, casts that into prison which is guided by the true spirit, the spirit of God. *Manasses seduced the people to do evil, to do more evil then did the Nations which the Lord had destroyed before the children of Israel.* Now *Manasses* was out of truth seduced, wrought the people, seduced the people to do evil: so that which is out of truth is seduced, and doth seduce one that is fallen from the truth, which is with truth condemned; and there is all the flattery and deceit, and the Lords hand is turned against such as be out of the truth, and is in the transgression, and turned his hand against all them that follow it; that which is out of truth in the transgression. *And the Philistines called for the Priests and Diviners, saying, What shall we do?* for the Ark of the Lord was a terror to the Philistines, and all such as be out of the truth, in the transgression, out of the light.

Prov. 12.

2 Chron. 28.

Sam. 6.

So all may see here the ground of seducing, that which is out of truth, which abode not in it, & that seduceth others from the truth, and out of the truth; and that which told a lye abode not in the truth, and that deceived, the same seduceth; and this all out of the truth, and in it abides not. Now who abides in truth, in the light, and a top of the seducer, the deceiver, in the power of God that binds, of Christ that binds, and overthrows the ground of the Seducer, South-sayer, Charmer, Sorcerer, Inchanter, Necromancer, Magician, and

and Astrologers, Witchcrafts, for the ground of this is Adultery from the truth; then all this follows, which light lets see it. which is the Truth; the ground the branches confounds them, makes the Diviners mad; for these rise from the Adulterer, and there they are whispering out of the earth; the light lets see the ground out of which they come, out of the Adulterer. Here is the sons of the Sorcerer, the seed of the Falshood, the son of that which speaks false, out of light, out of truth, with the light and power all condemned; it which is found out of the truth, and abides not in it, which pollutes and stains: Now is it a going mad; now is it confounding; now is it seen with the light; now is it consuming with the power of God; Glory, glory to the Lord God for ever. And every one that is from the light which lighteth every man that cometh into the world, are after his power and dominion, who believes not in the light, and loves not the light, but hates it, and is out of it they be under the power of the Inchanter, and Sorcerer, false Prophet, Seducer. Deceiver, Adulterer, Idolater. the Necromancie and familiar spirits, the doctrine of Devils, these be all from the light, which hates those that be in the light which lighteth every man that cometh into the world; all that which is seen from the light, with the light is condemned, and with the seed of God bruised.

The End.